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# *The* Masonic Craftsman

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of Freemasonry*

*In This Issue:* John James Joseph Gourgass—1777-1865



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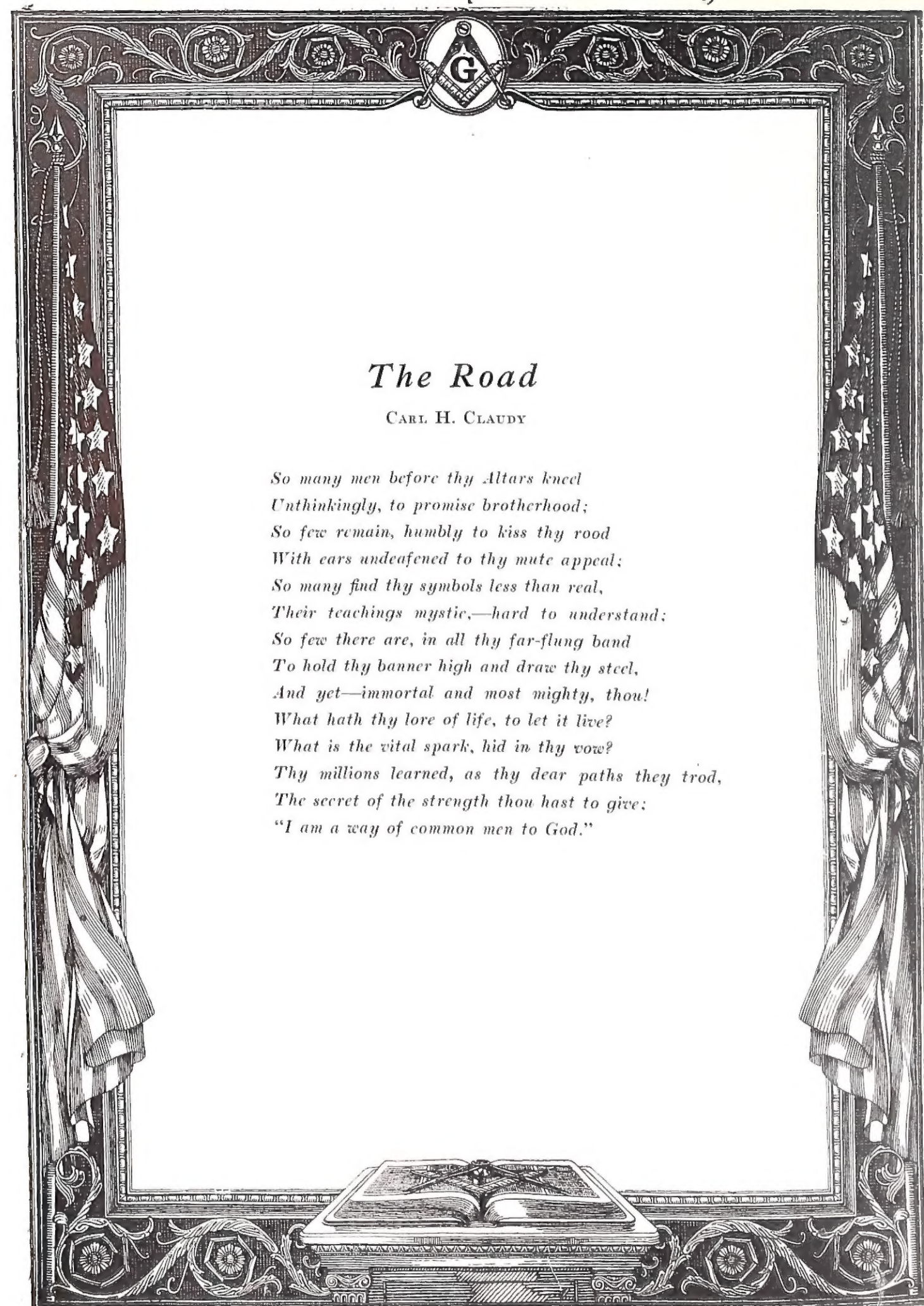
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So many men before thy Altars kneel  
Unthinkingly, to promise brotherhood;  
So few remain, humbly to kiss thy rood  
With ears undeaftened to thy mute appeal;  
So many find thy symbols less than real,  
Their teachings mystic,—hard to understand;  
So few there are, in all thy far-flung band  
To hold thy banner high and draw thy steel,  
And yet—immortal and most mighty, thou!  
What hath thy love of life, to let it live?  
What is the vital spark, hid in thy vow?  
Thy millions learned, as thy dear paths they trod,  
The secret of the strength thou hast to give:  
"I am a way of common men to God."





## NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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**EASTER** The great festival of Easter is the dominant note in the Christian's life. Interwoven through it is the basis of faith. Without it the world would be dark indeed—lacking hope of immortality and the incentive for righteous living.

The world at present is under a heavy cloud by reason of man's own iniquities. Attempt to thwart Supreme wisdom and substitute therefor a poorer, materialistic method of life will inevitably fail, for there is in every human being a soul demanding more than earthly wants can ever satisfy.

So the words of the hymn:

"Lead Kindly Light, amid the encircling gloom  
The darkness deepens; Lord with me abide."

will come to mind at this time, but to the pure in heart the gladsome shout of Easter morn: "He is risen!" will brighten the day and show that while things may seem dark, Faith answers the searching question which ages of men have asked, illumining human souls and giving them confidence to carry on in good works with the certain knowledge that a Divine Providence orders all things well and will not forsake them.

There have been dark days in the past, yet Light has always struggled through. The present world anguish of mind will pass—through Easter this Faith is made manifest.

**EUROPE** Everybody has been saying that some kind of stability and order is essential if Europe is not to fall to pieces. Short-sighted persons argue now that because the first effort to establish such stability by making Europe in fact what Gibbon called it—one great republic—has not immediately succeeded, the plan of letting Hitler rule in Europe may have advantages. The truth is surely that Europe could not have a worse master. Hitler and Mussolini are both men of subtle political genius, who have made some simple and important discoveries (?) about the art of government. They have seen that, as Bishop Berkeley has aptly suggested, "man is ruled by imitation rather than reason." If they rule Europe they will rule it as they rule Italy and Germany—by putting its mind into a prison.

Now the life of the English mind, for instance, is not a separate thing quite apart from the life of the mind of Europe; it lives and develops in the mind of this larger world. Does anybody think that if discussion is to cease in Europe, if men are to talk only in whispers, if religion, scholarship, philosophy, letters, science and art are to take their orders from

governments, England is not going to be impoverished? Nor would it be surprising if Hitler, astride the continent, found himself in a strong position for persuading a British government that its old-fashioned habits of free discussion were not worth the price of a quarrel with Europe's master. The truth is that Europe could not have a worse master than a man who combines efficiency with intolerance.

The old Roman Empire gave Europe stability and peace to a degree, but tolerance was the secret of its power and virtue. If Hitler had talked with its emperors, its writers, its jurists and its rulers, he would have found himself among sons of Spain and Gaul, Greece and Syria, Africa and Thrace. He would have found, also, that the culture on which the Empire rested was Greek and not Roman. In comparison with that enlightenment the rule offered to Europe today is the rule of tribal darkness. When Gibbon reflected on the danger of a second catastrophe like that of the fall of the Western Empire, he consoled himself by thinking that the gunpowder was in the hands of the civilized. It did not occur to him that one day it might be on the other side.

Thus history proceeds, and while it is true, as our Massachusetts grand secretary says, "no dictator ever left an heir," there are sufficient seeds in the present crop of continental unrest to create doubt of the survival of the democratic principle. Certainly the suppression of Freemasonry on the continent is something of sufficient significance for the Craft hereabouts to give heed to; to see that it is not going to be possible for a like situation to exist here.

**TRANSITION** Change abounds. What seemed to be irrevocably fixed in recent days has been swept away. Vienna, former diplomatic capital of the world, is now an outpost of Hitleristic Germany. Berlin is to be remade. The Pontine marshes, formerly "irreclaimable," bear fruit and flower; food and flocks flourish where the malarial mosquito reigned.

Political parties no longer retain their old characteristics. Who can tell the difference between a Republican and a Democrat in the United States today?

Rugged individualism gives way to collective security—nationally; but unfortunately, through the failure to function of the well-meant League of Nations, not internationally, and the egotistic inhibitions of "master" minds dominate state structures.

These and a hundred other things denote transition—from what and to what is any man's guess. They are but the prelude to the eschatological and these "ultimate things" are not yet in sight. What a world and what an interesting time in which to live—and retain sanity.

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## A Monthly Symposium

### Is There Any Danger of Freemasonry Becoming A Purely Beneficial Society?

The Editors;

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BOSTON

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SAN FRANCISCO

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#### COMMON SENSE NEEDED

By ALFRED H. MOORHOUSE  
Editor Masonic Craftsman, Boston

**T**HERE is only one answer to the question propounded for this month's topic: "Is there danger of American Masonry becoming a purely beneficial society?" and that is, if common sense prevails, No!



All too often high emprise degenerates to commonplace. Brilliant conception, often fruit of inspiration, comprehends a highly idealistic enterprise, and for a time, while enthusiasm and the enlightenment of its votaries are kept to the fore, it prospers. Then all too often, through the insidious infiltration of common human inhibitions, sometimes nothing more than indifference and mental laziness, gradual dissolution sets in, and what was once a glorious enterprise becomes in historic retrospect a page of almost forgotten incident.

The truth of this is evident in the story of the various civilizations which have existed, from the days of Rameses, of Caesar and Charlemagne, through the darkness of the Middle Ages down through the Renaissance to our own day.

Those empires and civilizations, the ruins of which form one of the most amazing features of backward (?) countries today, were not builded except by tremendous effort and superb intelligence, overcoming fearful odds and showing in their crowning glory a triumph of the human mind over inanimate matter and the natural weaknesses so prone to men.

Yet the subtle seeds sown in debilitating days of luxury and triumph inevitably throve and grew and bore their fruit, leaving in their wake the gaunt skeleton of man's inherent weaknesses evidenced by splendid ruins as a monument to his, paradoxical, sublimity.

Analyzed, it would seem to this writer the sum of history and its final lesson lies in the neglect of spiritual forces for the material.

There is no substitute for Truth. In any materialistic enterprise untempered by spiritual considerations, the structure of Faith ultimately weakens and fails.

Freemasonry, conceived in the ruins and born of the agonies of an age where Truth and Light were too often repressed, has, because of its fundamental merit and appeal to the finer instincts of men, grown and prospered until it became of great service, so that the despot and those who would throw the world back into darkness fear it and seek to suppress it. There have been periods in its history when dissension

or overt influence might have destroyed it, but did not. There was a time not so long ago when the accession to its ranks of so great a number served not so much to strengthen it as to weaken it. It was the thought too often of many that Freemasonry was a beneficial society that prompted their membership. There are those who still lift their eyebrows when told that Freemasonry is *not* a beneficial society so far as material objects are concerned. Some dispute the claim. They may be right in one sense, and in that we can heartily concur: Freemasonry insofar as it is beneficial to the general good of society through its spiritual and humanitarian impulses, deserves to live, and will—but if the point of the question raised for discussion in this symposium is whether or not Freemasonry shall become a sort of mutual protective organization for its members and their families alone—sought out and patronized for this purpose to the exclusion of all else, we say emphatically—God forbid! When it does that its dissolution will have set in, and soon like those others, its ruins alone will be left.

#### WOULD NO LONGER BE FREEMASONRY

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

**T**HERE are no indications that American Freemasonry is in danger of becoming a purely beneficial society, so far as entering into contractual relations with its members to provide definite pay-



ments in the form of life insurance, annuities or allowances during periods of illness. Such a venture would be violative of fundamental principles of the fraternity, and place it in line with societies whose principal reason for existence is the payment of definite benefits to members. Freemasonry unequivocally informs its initiates that it assumes no obligations to bestow material benefits to members. Freemasonry unequivocally informs its initiates that it assumes no obligations to bestow material benefits upon them, and to follow any other procedure would lead it beyond its established scope of activities.

On the other hand, the charitable impulse is highly developed in the fraternity, and is constantly taught by precept and admonition in its ritual and philosophy. This tendency has been the cause of some misunderstanding, for what in ancient days was merely incidental has been developed to the point where it is frequently considered to be our main objective. The



establishment by grand lodges of institutions for the care of the aged and the orphans is in some measure responsible for this erroneous viewpoint. None will find fault with this state of affairs, unless it results in the neglect or submersion of other—perhaps more important—functions to which the craft is committed.

Masonic ritual seeks to inculcate the practice of "charity" in every phase of its work, but the term "charity" may not be construed in its most restricted sense—that of bestowing alms. Its higher significance is stressed in the scriptural quotation, "Though I bestow all my goods to feed the poor, and have not charity, I am nothing." The dominating motif of the institution of Freemasonry is charity, not the charity of relieving distress, although that is inseparably a prominent part of its creed, but rather the charity of love for our fellow men, with all the obligations that love of others implies.

It will be an evil day if Freemasonry should become a "purely beneficial society," for it would no longer be the Freemasonry that has come to us through the ages.

### MENACE IS NON-EXISTENT

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

THERE is little or no danger of American Freemasonry becoming a purely beneficial society, in our judgment, for a variety of reasons. First, if such a tendency became manifest, the average Mason would voice his objections in no uncertain manner. He would point to the manifold organizations now occupying the charitable field and would immediately question the necessity for another.

Second, if such a development occurred, the Craft as an institution would soon join the limbo of forgotten things. There would not be sufficient appeal to the heart and mind of the individual to

prompt his continued loyalty and membership. Though Faith, Hope and Charity are the names of the principal rounds of Jacob's Ladder; and while brotherly love, relief and truth are the tenets of Freemasonry, the fact yet remains that something other than almsgiving or other charitable work is required to keep a group of men together. Freemasonry has been able to do this by its esoteric and exoteric work, its legends and its history, its symbolism and its jurisprudence, its social contacts and its moral teachings, some or several of which have their appeal to the individual. To reduce this multi-appeal to a single aim or objective—though that purpose be itself praiseworthy and desirable—would have its immediate effect on the membership, and as an organization Freemasonry would soon be non-existent, in our opinion.

Another argument to which no attention has been given is that questionable class of applicants who might be induced by self-interest to knock on the doors for admission. If admitted, their claims might soon wreck the institution financially; if refused, the society would eventually die of inanition.



### SUCH CHANGE NOT PROBABLE

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco

"IS there danger of American Masonry Becoming a Purely Beneficiary Society?" The question before us is one of tendencies, and is to be considered solely as to the likelihood of movement in the direction indicated. As a consequence there



will be few so rash as to deliver a definite judgment, for or against the proposition as formulated.

It is unfortunately true that American Masonry, in the years of peace and contentment, which ended with the world war, went to the extravagant lengths in the building of Masonic Homes. Such ventures became the stock in trade for grand masters' eloquence before their grand lodges and throughout the jurisdictions.

They pointed with pride to the "progress" made, and painted glowing word pictures of such retreats for the aged or dependents of the Craft. Revenues were then sufficient to meet all demands, or the credit of the fraternity was good, and the idea of Masonic charity became exaggerated. The lean years that followed found the fraternity with rapidly lessening resources and with expensive plants to maintain. Grand lodges were asked year after year to increase appropriations, and these requests were passed on to memberships, sadly depleted and financially in a lowered condition.

For some years past the published proceedings of grand lodges have been given over in large part to statements and reports, showing increasing needs of those who are wards of the institution. For these, by the fluctuations of fortune and the sweeping away of moderate savings, have been forced to appeal to their brothers for assistance. Some of the governing bodies, and especially in the more backward states, have been hard put to maintain a solvency and bear the burden of obligations assumed. All these things are faithfully reflected in the yearly volumes of proceedings. The reader thereof, if pessimistically inclined, will be apt to declare for the affirmative of our question.

But there are considerations that may tend to halt such expression. In the first place, Freemasonry is not organized in such manner, nor is it equipped, to take up the business of a beneficiary society. To make the changes necessary would be to destroy Masonry. It would be forced to abandon a long held pride in the quality of the men making up its strength. For it has been a just boast that these, in the great majority, are independent in spirit, and so chosen that most of them will never need financial assistance. Masonic charity is therefore still regarded as incidental, as compared to the larger moral or spiritual functions of the Craft.

It would also be required that the entire financial structure of a grand lodge be altered in scope, method and intention. Benefits in such society as is contemplated in the proposition before us inure to all members on an equal basis. Such membership would in

turn have to be taxed in a manner and upon terms that would assure sufficient revenues to care for all, in one way or another, who have complied with the requirements. Not one of us can conceive of such an organization being Masonic. To even suggest such change would be to risk losing the prestige of the Craft, and the better elements now on the rolls would speedily sever the relationship.

Further, and in argument for the negative of our question, the increasing demand for a real system of social security is bound to grow until it becomes a fully accepted policy for the nation. Being based

## JOHN JAMES JOSEPH COURGAS—1788-1865

CONSERVATOR OF SCOTTISH RITE FREEMASONRY

By J. HUGO TATSCH, 33d,

Acting Librarian and Curator, Supreme Council 33d, A.A.S.R., N.M.J., Boston, Massachusetts

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[The following text is from an official brochure privately printed by the Supreme Council 33d, A.A.S.R., N.M.J., for use during 1938, known as "Gourgas Memorial Year" in commemoration of the 125th anniversary of the founding of the Supreme Council of the Scottish Rite for the Northern Masonic Jurisdiction. On May 22, 1938, the Supreme Council will dedicate a memorial now being erected over his grave in Jersey City, New Jersey.]

It is urgently requested that any brethren having Gourgas material, such as books, letters, etc., or who have facts not recorded in this biography, kindly communicate with Bro. Tatsch. A revised and augmented biography will appear as a supplement to the 1938 Supreme Council Proceedings.]

### I

#### THE FAMILY BACKGROUND

Some one has said, in effect, that we cannot be too careful in the selection of our ancestors. This remark, with its air of levity, has in it a fundamental verity, and as we meditate upon the qualities which marked John James Joseph Gourgas in his life span of four score and seven years, we realize what a powerful influence heredity expressed through him.

Gourgas was born at Lake Geneva, Switzerland, May 23, 1777, (1) a scion of families who lived, suffered and died during the oppression of the Huguenots in France. (2) Their austere virtues were derived from the very soil upon which they lived. The area which they occupied has been described as having a singular and dreary aspect, barren and stony in character. The valleys are winding and narrow, with almost impassable glens, "giving to the Cevennes that peculiarly intricate character which enabled its Protestant inhabitants . . . to offer so stubborn and gallant a resistance to the atrocious persecutions of Louis XIV." This rocky, elevated and sterile region transmitted its ruggedness to its inhabitants. Consequently, we are not surprised to find these traits, exemplified both physically and spiritually, in the life of our Gourgas as we walk with him in New York and Massachusetts during his terrestrial sojourn.

upon the conception of public responsibility and the essential justice of claims made, it is fairly safe to predict that it will finally assume form in assuring to the aged men and women otherwise unprovided for care and comfort and ease of mind during their declining years.

All things considered, we are not ready to admit that this Craft of Masonry will, or can, become just another beneficiary society. And, by the way, the former long list of such societies has been sadly shortened of late years, betraying fundamental errors in methods and basic ideas.

The earliest known member of the family with the Gourgas patronymic, in so far as available documents are concerned, was *Jean Gourgas I* of Sommieres, a town in the Province of Languedoc, France. The dates of his birth and death are unknown, but his second marriage of 1639 (to Salome Subremonde of Mas-silargues) and his last will and testament of 1673 are of record in family papers still preserved.

No documentary evidence exists of the earlier marriage of Jean Gourgas I, but it is known that his first wife was Susanne Quarde, by whom he had four children, a son, *Jean Gourgas II*, and three daughters. Jean Gourgas II was born in Sommieres in 1631, and died there in 1699, while on a visit to his holdings, though he himself was an expatriate, and his actual residence was in Geneva. (3) Like his father, he was married twice, first in 1661, to Jeanne Bosquet of Sommieres, and twenty years later to *Bernardina Durant* of Esquivives, who was his junior by thirty years.

Bernardina Durant was a heroic woman of Huguenot ancestry. Because of the contributions made by the Durants to the Gourgas stock, it is not amiss to

(1) Writing to Lieutenant Grand Commander Giles Fonda Yates, 33 d., on May 22, 1848, Gourgas continued in a personal vein and among other things said:

"Tomorrow 23d I will be as old as the great U. S. A. Republic & on 4th July, your first celebration, I was baptized at our St. Pierre's Cathedral at Geneva. I have six God mothers and all of them sisters, & one God Father, their brother. What do you think of that, friend Yates?"

(2) The Edict of Nantes had been promulgated by Henry IV of France in 1598, and secured religious liberty to French Protestants after several decades of Roman Catholic persecution. It was greatly disliked by the Roman Catholic clergy, and some modifications were made to conciliate them. However, they persisted in their opposition until the Edict was revoked by Louis XIV October 18, 1685. French Protestants were deprived of all religious and civil liberties, resulting in their flight to more tolerant countries. Among them was the Gourgas family, which had lived in Languedoc, a province of southeastern France.

(3) The Swiss birth and antecedents of Gourgas are depicted in the following quotation: "The refugees found protection in various countries. The principal portion of the emigrants from Languedoc and the southeastern provinces of France crossed the frontier into Switzerland, and settled there, and afterwards proceeded into the states of Prussia, Holland, and Denmark, as well as into England and Ireland." (*The Huguenots in France After the Revocation of the Edict of Nantes*, by Samuel Smiles, pp. v-vi [New York, 1874].)



sketch their history. Their ancestry can be traced beyond 1600, but of more immediate interest to us is the *Rev. Paul Durant* of Lunel, France, pastor of the Reformed Church at Gallargues, who was born in the last half of the sixteenth century. He died at Gallargues after 1661. In 1614 he was married to Susanne d'Engarras, by whom he had two sons, the *Rev. Henry Durant* (died 1725), who succeeded the father as Pastor of the Reformed Church at Gallargues; and *Lt. Col. Charles Louis Durant* (died 1746). Durant was an officer in the Swiss Regiment of Des Portes, in the service of King Victor Amadeus II of Sardinia (1666-1732). His faithful attendance upon the ruler of Sardinia, even at the risk of his own life, caused the grateful monarch to reward him in various ways. Among the gifts still extant, which were presented to him by the King, are a beautiful diamond ring and the royal portrait.

The *Rev. Paul Durant* was married a second time, his choice being *Louisa Ducros*. Bernadina Durant was born of this union in 1661; she died in Geneva in 1729. Persecuted because of her Protestant faith, her husband, *Jean Gourgass II*, sent her and her two children to Switzerland under cover of night. Unfortunately, they were overtaken by the king's troops near Lyons, and were imprisoned at Montpellier. Quoting from a manuscript in the family archives, we learn that "she was threatened with the stake and fire . . . if she would not return to the detested Roman Catholic faith. With an heroic courage she effected her escape from prison with her two little children and safely got home to her husband. She soon resolved to try a second time to escape from France, and was so fortunate as safely to reach Geneva."

A son increased the family circle of *Jean Gourgass II* and his second wife just before his departure for France in his sixty-eighth and last year of his life. This son, *Jean Louis Gourgass I*, was born at Geneva, Switzerland, in 1699, and died there in 1756. He married *Anne Marie Perachon* in 1731. Of the several children known to have been born to the foregoing couple, we are interested chiefly in *Jean Louis Gourgass II*, who was born in Geneva in 1738, and who died at Weston, Massachusetts in 1819.

As has been indicated by the background sketch of the Durants, our Gourgass came of a distinguished ancestry. This was enhanced still more by the descent, on his mother's side, from another patrician family, the Du Pans. *Jean Louis Gourgass II* was married in 1764 to *Ulbiania Nicasia Du Pan*, an attractive young woman of 17, a native of Holland. Her father was *Marc Du Pan*, a Captain in the Garrison of Geneva, and a member of the Genevan Council of Two Hundred. Her mother was *Helen Emerentiane De Rengers* of Leyden. It was through the Du Pan and De Rengers families that our Gourgass assumed the name which appears only once in his Masonic papers—*Jean Jaques Joseph Du Pan De Rengers*.

One of the family domiciles in Switzerland was located at Plein Palais, of which a painting has been preserved in the Gourgass family. (See illustration.) It served as the model for homes built at Weston when scions of the Gourgass family established themselves in Massachusetts during the succeeding century. Here was kept a large library, of which some volumes are still in the possession of an American descendant.

#### THE IMMEDIATE FAMILY

Our illustrious Masonic brother was one of seven children, all natives of Geneva, of whom we know four were older than the one in whom we are primarily interested. The oldest was *John Mark (Jean Marc)*, who was born in 1766, and died in 1846. The next was *John Jacob (Jean Jacob)*, who was born in 1768, and died circa 1822. Two sisters were *Catherine Henriette*, who was born in 1771, and died in 1800, and *Clarisse Aimee*, who was born in 1774, and died in 1796. Still another sister was *Adele* (who married *John Dubois* of Cincinnati); the date of her birth is unknown, but she died in 1843. A brother *Johanne* is of record, who was born at Geneva circa 1770, and said to have died of yellow fever in New Orleans, though his death was reported from Charleston in 1807. Family and Masonic archives temporarily inaccessible may reveal further data.

The family of *John Mark Gourgass* achieved prominence in Massachusetts, one son, *Francis R. Gourgass*, becoming State Senator. He was also publisher of the *Concord Freeman*. It is through this son that the family name remains extant, as no descendants of the other brothers are known.

#### THE FAMILY ESTATE

The close association of Gourgass with his oldest brother permits one to draw upon the family records of *John Mark Gourgass* in order to sketch the environment which contributed to the character, the traits and proclivities of the man under direct consideration. Being the oldest son, *John Mark* assumed charge of the existing family archives, among which are found a list of the "goods, moveable and immovable," titles and rights, taken when the estate of our Gourgass' grandfather, *Jean Louis Gourgass I* (1699-1756), was inventoried. The assets reached the astonishing total of £151,645, equal in modern computation to at least \$750,000, and doubtless worth much more, considering the purchasing power of money in those days. Of this amount, £138,347 was in the form of investments, life interests, etc. Bequests included £100 to a library, and betokened an interest in books which actuated not only our Gourgass, but all of the family. The inventory of the personal library of the grandfather stirs the heart of the bibliophile. There were 1,119 books in folio alone! The staunch Protestantism of the grand-sire is shown by such tomes as *Sherlock's Preservatif contre le Papism* (La Haye), and the philosophical bent is indicated by the same author's *Traite de la Mort* and *De l'Immortalite de l'Ame*. Volumes on early geography, travels, history, the natural sciences, economics and other representative subjects portray excellent taste and a well-rounded selection of reading matter. A native caution is shown by the selection of *De la Charlatanerie des Savans, par Mencken*, published in 1715. (4) A list of ancient atlases concludes

(4) While the present text was in progress, announcement was made in the current press of an English translation of the original Mencken work, bearing title of *The Charlatanny of the Learned*, which carries a foreword by H. L. Mencken, editor of the *Baltimore Sun*. The iconoclastic work of the European author, *Johann Burkhard Mencken* (1674-1732), professor of history at the University of Leipzig, was so suggestive of the modern critic by the same name that inquiry was made as to a possible relationship. It was learned that H. L. Mencken is descended from the original author's father's cousin. The first work was published in Latin as *De Charlataneria Eruditorum*, and appeared also in German, French and Spanish.

the list. With the numerous travel books in mind, and the adventurous spirit which brought the lovers of religious liberty to the New World in later years, it can be believed that the young Gourgasses of the family pored over the maps with the same intense spirit that animated *Sir Francis Drake* as a boy, when he gave rapt attention to the tales of sailors at the Devon seaside.

The above mentioned inventory lists medals and curios which came to the fore again during the dark days of 1793 in Paris, when the economic disasters of the French Revolution brought misfortune to the house of Gourgass, and investments crumbled into dust over night. Family plate and other treasures had to be sold.

The widow of *Jean Louis Gourgass* died in 1781; her estate had shrunk, presumably through gifts during her lifetime, to £30,288, though this was not the final figure, as certain assets could not be appraised definitely at the time. Funds held for her use in life, totaling £16,698, were distributed to the children within a few weeks after her death.

#### THE DISASTER OF 1793

An inventory of the fortune of *J. L. Gourgass II*, the father of our Gourgass, made in 1781, and continued as the years went on, is a revealing document. From it we obtain the names and the dates of birth of Gourgass' brothers and sisters, and witness the solicitude of the father for their welfare. Life insurance was taken out promptly; tontines are mentioned. From an annual income running into five figures, the fortune shrank with amazing rapidity in 1793, through French defalcation and repudiation. It is pathetic to read of the sale of family heirlooms, plate, antiques, conchological specimens, a "chambre obscure," and even a stalactite; a collection of butterflies; "some pieces of glass"; books, bottles and casks of old wine; statuary—"un Venus greque et autres antiquites"; "ma collection de mineralogie et lithologie"; and "un archet de violon." A concluding entry records the sale of a violin itself for £5, though a guitar brought £14. Years later, in America, *John Mark's* love of music is shown by a memorandum in his own books, "paid Howard to fiddle one evening, \$7.00."

The record book of the father closes in 1797. This is the very time that his son, *John Mark*, severed his own partnership with *Daniel Hoofstetter* in London, which had been commenced in 1791 for wholesale trade in Mediterranean products. Each partner had contributed £2,000 to the capital stock. The French Revolution ruined the business, and notes of losses, caused by French raids on commerce, appear in the account books.

The son's personal record books, (5) re-opened in 1802, show that removal to America was contemplated, as may be seen by entries therein relating to the purchase of books dealing with America, such as *Ramsey's History of the American Revolution*, in two volumes, and *Davis' Travels in America*. Mention is made also of going on board the "Galen" on July 12. The last English entry is July 26, "Postage to the two friends in New York, 2/6."

#### THE EARLY LIFE OF GOURGASS

With the background thus presented, let us follow the fortunes of the Gourgasses as they ventured into a new life in the land which beckoned to them across the seas. The strong ties which are so characteristic of Continental European families served to keep them together as a group when the time came to break away from old associations. They sailed from England August 5, 1803—a significant date for our Gourgass, for exactly ten years later he was elevated to the Thirty-third Degree in a Fraternity which was apparently far from his thoughts while in Europe. Arriving at Boston September 17, 1803, the fourteenth anniversary of the ratification of the Constitution, they took rooms with a *Mrs. Lewis* at 65 Cornhill. *John Mark Gourgass* paid \$97.50 "for board and Lodging of 3 weeks for my family, 5 individuals at 5D. & 3 ditto at 2-1/2D." It may be assumed that this included *John Mark* and his wife; his father and mother; his sister *Adele*, and the three small daughters of *John Mark*—*Peggy*, *Margaret* and *Clarisse*. The two brothers, *John Jacob*, and our *John James Joseph*, looked after themselves. Later a house was rented in *Dorchester*, and subsequently the family moved to *Milton* (6) and then to *Weston*. It was at *Weston* where our Gourgass spent the summers in his declining years, and where he was consulted by his successors in the Supreme Council when they sought information and advice in Scottish Rite affairs.

#### PROFESSIONAL ACTIVITIES

*John James Joseph Gourgass* lived some months in Boston and vicinity after his arrival, as there is record of his brother *John Mark* paying \$1.00 road tax on his account in July, 1804. So it may be assumed that Gourgass went to New York to stay in that year. He pursued his profession as an accountant, and in later years was in business as a merchant. Though he never amassed a fortune, he apparently prospered through habits of thrift. He was a typical representative of the better European immigrants whose contributions to the development and stability of this

(5) *John Mark Gourgass* kept a personal financial journal as a youth in London covering the years 1783 to 1787, when employed with *Mr. John Lucadou*, then a London merchant and a Genevan friend of the elder Gourgass. It is an intimate picture of a young man's life of the times. He enjoyed a game of skittles, and recorded his winnings as "gagne au jeu"—gained at play. He was most proficient, for only two entries appear on losses. He bet with *Grandpapa Du Pan* that the sex of an unborn dog—"le chien de *Mr. Jeannot*"—would be a female. He won £6-4-6. He bought many books; was charitable to the unfortunate; and was not averse to entertaining ladies. On May 8, 1784, he spent nine shillings for having "Regale une Gourmande appelee Lucy"—a most revealing entry! He had a sense of humor, as shown by certain entries, of which the following is typical: "Feb. 8, 1787. Donne a *Mad. Terroux*, pauvre diablesse femme d'un ecrivain, 1/-." (Gave to *Madame Terroux*, a poor female devil of a writer, one shilling.)

(6) *Milton* was the first town in a corporate capacity to extend the benefits of vaccination to its inhabitants, an act largely, if not entirely, attributable to *John Mark Gourgass*. After his marriage in 1798, he lived in *Camberwell*, England, where he met *Dr. John Lettson*, a follower of *Dr. Edward Jenner* (1749-1823), the discoverer of vaccination. Through *Lettson*, *John Mark Gourgass* became much interested in the subject, and was one of a committee on vaccination for *Milton* which issued a circular on the subject, also signed by the selectmen of the town. An original manuscript "Report of the committee for Vaccination, *Milton*, 30th October 1809," together with a brochure, *The Cow Pox Act with the Order of the Legislature; and a Communication, relative to the subject, from the Selectmen of the Town of Milton*. . . . [Boston, 1810], is in the Gourgass Archives.



nation during its early years have always been regarded highly by economists and historians.

#### PERSONAL TRAITS AND TASTES

Protestant to the core, as was natural when considering the sufferings which his Huguenot ancestors had experienced, Gourgas was a Christian in religion. Of his own views we know but little, but if we judge by the library with which the oldest brother surrounded himself—and to which our Gourgas had access—his Christianity was marked by a liberalism which found congenial expression in the tenets of Freemasonry. Gourgas himself was a lover and owner of books, many of which (in French, English and Latin) escaped the ravages of the years and are now safely lodged in the Library of the Supreme Council at Boston, all bearing numerous notations in his own characteristic handwriting, and containing his book-plate—itsself a treasure keenly sought after by collectors. (See illustration.) He was continually buying books in Paris; other were procured from London and in America. He was deeply interested in the history of the Crusades and the Knights Templar, and was doubtless a believer in the descent of Freemasonry from the chivalric orders. Unquestionably this was heightened by the generally accepted belief along such lines, as well as by his own Continental European background. To this we must also add the influence of the early *hautes grades* rituals, especially of the vengeance grades. These would appeal to him in view of his ancestors' experiences with Roman Catholic persecutions in France.

#### THE HOME LIFE OF GOURGAS

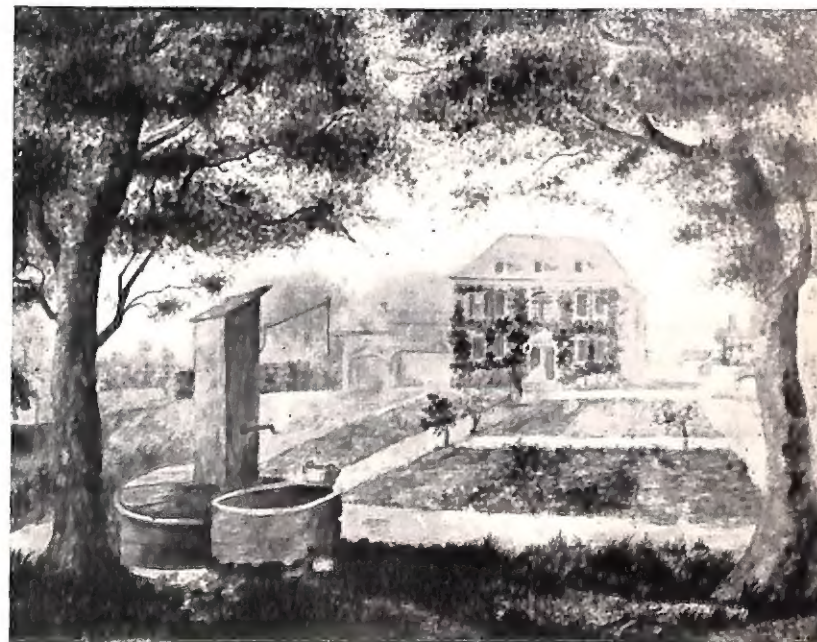
"Happy the people whose annals are blank." (Carlyle.) There is no extensive history of the Gourgas family, and such facts as may be gleaned are culled from prosaic sources—church records and the inscriptions on tombstones. Gourgas letters in the Supreme Council Archives bear occasional references to change of location, children, and visits to Weston, Massachusetts, in later years—but they are so meager that they add but little to our knowledge of the man and his affairs. It may safely be assumed, however, that he traveled but little, and that his home life was happy. He was married, some time prior to 1808, to Louisa Maria Smidt. An unimposing stone in the family plot in Jersey City, New Jersey, with the name of Louisa Maria, marked the burial place of Mrs. Gourgas, as the body lies next to that of Gourgas himself. She died November 3, 1831, and her remains were reinterred February 2, 1854. There was a son, J. J. J. Gourgas, Jr., who was born January 9, 1808; he was buried July 28, 1855. Mention was made by Gourgas in one of his letters of a son Louis, but concerning whom no other details have been found. However, this was probably [John] Lewis, whose remains were buried in the Gourgas plot November 8, 1869. The name of Eliza, a daughter, is also encountered. We have positive records of Albiana E. H. Gourgas, a daughter presumably born in 1823, whose mortal remains were committed to the earth August 5, 1884. The family plot also contains the grave of Frederick William Gourgas, who was born in New York City, August 11, 1813, and who died September 19, 1863. It may be conjectured that he was a son.

Early in December, 1937, a copy of M. Zimmerman's *Solitude Considered with Respect to its Influence on the Mind and the Heart* [Boston, 1804], bearing the Gourgas book-plate, was called to our attention by a Boston bookseller and promptly acquired. It settled what had been a perplexing question, for on the title page is the inscription, "J. J. J. Gourgas, To Louise Marie Gourgas, my dear daughter." She was buried in the Gourgas plot, and next to her lies her husband, John L. Gourgas, the son of John Mark Gourgas of Weston. This was an instance of cousins marrying, and accounts for the burial of the husband in the uncle's plot, rather than in the father's plot at Weston. The nephew died at Weston, October 5, 1883, age 74, and his wife followed him November 7. Both were buried in Jersey City, November 14, 1883.

Reference to two daughters of Gourgas was made in a letter written by John W. Leonard, the prominent Philadelphia Masonic publisher of the 1850's, to Gourgas from London, August 1, 1856. He requested Gourgas to send him a group portrait of himself and two daughters, "one on each side of you." This was apparently the extent of the family at the time, as Mrs. Gourgas and the oldest son had died within the two years preceding. (Frederick William, mentioned above, may not have been at home, if a son—or he may not have been a member of the immediate family.) Leonard expected an increase in his family within a month, and stated that if the child were a boy, it would be named James Joseph Gourgas Leonard; if a girl, Hannah Eliza Gourgas Leonard.

#### THE DEATH OF GOURGAS

John James Joseph Gourgas passed away at his residence, 101 West 10th Street, New York City, on February 14, 1865. Interment took place at the New York Bay Cemetery, Jersey City, New Jersey, February 18, at 11 a.m. The cause of his demise was briefly



The Country Home of the Gourgases in Switzerland

The accompanying illustration is made from an eighteenth century painting now in the possession of John Mark Gourgas IV. A notation on the back indicates that it was the country residence of Jean Louis Gourgas I at Plein Palais, Switzerland. Here the Gourgas children spent happy years, and the oldest son patterned his own house in America after it when he settled at Weston, Massachusetts.

recorded as "old age." A Masonic biographer, writing in 1879, stated that Masons and Masonry were largely excluded from his household in his declining years because of the excitement they induced.

#### II

#### THE MASONIC BACKGROUND

Neither an individual nor an institution can be studied without knowledge of the background in which either had its setting. To understand Gourgas, and to arrive at a sympathetic appraisal of his work in America as a Mason, we should have a mental picture of the Masonic situation as it existed upon his arrival in America in 1803.

Freemasonry is essentially a British institution, the organization being an outgrowth of the operative Masonic Craft which grew to its greatest height during the twelfth to the fifteenth centuries. The conquest of England by the Normans during the eleventh century introduced artistic, scientific and religious activities to a region which up to that time had been one of the frontiers of Europe. The military overlords—the feudal barons who laid the foundations of a new form of government which finally blossomed into the democracy we know today—furthered the operative arts by the construction of fortifications, castles, walls and roads. The Christian Church, whose missionary priests had been in England for several centuries before, had begun to replace its humble structures of wattles and wood with massive monuments of stone, the rough Saxon giving way to more ornate Norman-eseque and regal Gothic as the years went on. Within monastic walls were preserved the further developed gentler arts which made life tolerable and pleasant. Music, painting and literature blossomed in the congenial warmth of the religious institutions, which were not only the sole centers of the liberal arts and sciences, but which were the chief outlet for organized activities of any sort. Farming, sheep raising and simple manufacture were also within the compass of the monastic institutions, and so numerous did they become, that more than a thousand sprang up before the dissolution of 1536-39—each of them, in nearly all cases, being just a day's journey from its nearest neighbor. Here it was where the operative craftsman learned the rudiments of the Masonic philosophy which is still preserved in our speculative lectures, acquiring from lay brother and even cleric himself an art more gentle than his own crude and rough surroundings engendered.

Time went on; the sturdy nation grew; the arrogance of kings and lords gave way before the rising power of democracy. In similar fashion, the encroachments of the Church upon the mental and spiritual development of the people were checked, and finally the institution with its headquarters on the banks of the distant Tiber was overthrown, and a priesthood of the English people assumed control. From 1500 to 1700 a transition took place in the Masonic organization wherein our Fraternity of today had its cradle and from a purely operative we became a purely speculative institution. The premier grand lodge of the world was formed in London June 24, 1717. Within a few decades it had spread over England and had also germinated in foreign soil. Freemasonry was introduced into France in 1725, where it lost some of its

simple and rugged English character and clothed its essentials in newer and more spectacular forms. The Latin temperament was not content to leave well enough alone, but, seizing upon the fundamentals of liberty, equality and fraternity, drew upon fancy and garbed the teachings with highly dramatic forms in which long suppressed yearnings and long suffered wrongs found startling expression. As we study the origin and development of the hundreds of degrees which sprang up during the eighteenth century, we are struck with admiration for the genius of the individual who conceived the original idea. Whether he was a man of the people, hounded from hovel to garret, or whether he was a Voltaire with unusually developed sympathies for his fellow man, matters not at the moment.

#### THE RITE OF PERFECTION

Out of the welter of degrees which flooded Continental Europe during the eighteenth century, one system was born which was the principal antecedent of the Ancient and Accepted Scottish Rite. This was the Rite of Perfection of twenty-five degrees, which had its source of authority, if not origin, in a Council of the Emperors of the East and West, founded in 1758 and which was sitting in France, presumably at Paris and likewise at Bordeaux, if we accept the high-sounding documents of the period.

One fateful day in 1761, the Council of the Emperors of the East and West drew up a formidable parchment conferring upon Stephen Morin, just about to depart for the West Indies, certain definitely expressed powers. Among them were the right "to form and establish a lodge to receive and multiply the Royal Order of Free and Accepted Masons in all degrees Perfect and Sublime," and "full and entire power to multiply and create Deputy Inspectors in all places where the Sublime Degrees are not established." This year, 1761, is also the date of the "Secret Constitutions." One year later, the "Grand Constitutions and Regulations of 1762" were formulated, and these, together with regulations for subordinate bodies, became the fundamental law of the Rite.

Morin arrived in San Domingo in 1763, having been detained in England as a prisoner of war. In 1764, he issued a patent of membership to Ossonde Verriere at Port au Prince. Between 1763 and 1767, he created Henry Andrew Francken, of Jamaica, his first Deputy Inspector General, and through creation of others by Francken and those whom he subsequently deputized, the Rite spread. At least ten bodies of the Rite were established before the close of the century, though but a few survived.

Among the brethren created Deputy Inspectors General by Francken was Moses Michael Hays of New York, later of Newport and Boston. Hays created eight deputies at one time in Philadelphia in 1781, and one of these, Baremd M. Spitzer, appointed Hyman Isaac Long a Deputy at Kingston in 1795. Long, in turn, designated seven at Charleston, South Carolina, in 1796. Two of these were Alexandre Francois Auguste de Grasse Tilly, and his father-in-law, Jean Baptiste Marie Noel Delahogue, who had fled to America from France following the outbreak of the French Revolution. De Grasse was the son of the famous Admiral De Grasse Tilly, who headed the French naval





**Craftsmen all — A group of Grand Masters in Washington, D. C., on the occasion of the Conference of Grand Masters of Masons of the United States of America February 21-23, 1938.**

*Front row, left to right:* Chester M. Aldrich, Rhode Island; Joseph Earl Perry, Massachusetts; William J. Ballou, Vermont; Jacob C. Klinck, New York; Herman F. Chapman, South Dakota; Robert R. Lewis, Pennsylvania; J. Claude Keiper, Secretary; Alexander MacIntosh, New Hampshire; Louis B. Blakemore, Ohio; Ralph W. Stanford, Minnesota; Joseph G. Titley, Utah; Fred Stuckey, Arkansas; John L. Travis, Georgia.

*Second row, left to right:* Everett W. Rising, Idaho; Charles H. McKinney, Tennessee; James N. Hillman, Virginia; Carl G. Patterson, Oregon; Edwin Grafton, Montana; D. Burns Douglass, Indiana; Harry B. Wright, Maryland; Watson N. Sherrod, North Carolina; George T. Macklin, Delaware; Barnett E. Marks, Arizona; Harry A. Palmer, Iowa; William A. Robertson, Nebraska; Harry E. Hutchinson, New Jersey; Walter F. Going, South Carolina; Merwyn H. Brown, Nevada.

*Third row, left to right:* Timothy W. Pennington, Kentucky; John Temple Rice, Texas; Harold L. Reader, Missouri; Charles F. Ratcliff, Louisiana; Alva L. Hamilton, New Mexico; Ralph B. Chapman, Florida; John R. Abernathy, Oklahoma; Morris B. Payne, Connecticut; Herschel H. Rose, West Virginia; Everett L. Lawrence, Illinois; Maxwell Jenks, Wisconsin; Charles M. Pollock, North Dakota; William H. Parker, Michigan.

forces aiding Washington in his campaign against Cornwallis at Yorktown. Washington's intelligent use of the French navy illustrates his rare qualities as a far seeing naval strategist, as well as a military genius. He put into practice his opinion, expressed in 1780, that "In any operation, and under all circumstances, a decisive naval superiority is to be considered as a fundamental principle, and the basis upon which every hope of success must ultimately depend."

In Charleston at the time were other Masons, with whom de Grasse and Delahogue soon associated themselves. They became active in the community and the genius of de Grasse as an organizer—already well exemplified in his military career in San Domingo and France, and which was to be proved still further in later years as one of Napoleon's officers in France, Italy and Spain—expressed itself in the most congenial field of Freemasonry. In 1793 he was Master of the Lodge La Candeur, and in 1799 he became charter member and the first Master of the Lodge La Reunion Francaise, very evidently composed of other French refugees. In 1801 he was appointed Grand Marshal of the Grand Lodge of South Carolina, which his close friend, Lieutenant Colonel John Mitchell, was then serving as Grand Secretary.

#### FORMATION OF THE FIRST SUPREME COUNCIL

Momentous events took place in 1801, the year that witnessed the birth of the Mother Supreme Council of

the Ancient and Accepted Scottish Rite in the World, of which John Mitchell was the first Grand Commander, and de Grasse and Delahogue two of the nine organizers.

It was this Supreme Council which announced the Grand Constitutions of 1786 to the world, under which the Ancient Accepted Scottish Rite system of thirty-three degrees operates.

In 1802, de Grasse was named Grand Commander, and his father-in-law, Delahogue, Lieutenant Grand Commander, of the Supreme Council of the French West Indian Islands. The revolution of the blacks forced the French to flee. Consequently, in 1804, de Grasse went to Paris, where a year later he founded the Supreme Council of France, holding office as Grand Commander until 1818. During his final European sojourn, he established other Supreme Councils in Italy in 1805, in Spain in 1809, and in Belgium in 1817.

#### MASONIC ACTIVITIES IN NEW YORK

French Masons were active not only in Charleston, but elsewhere in America. Their ateliers were established in leading seaports from New Orleans to Boston. One Achille Huet La Chelle, whose name is also encountered in a study of the high grades, appeared in New York in 1797 as a Deputy Grand Master of the Grand Lodge of France, and under its auspices founded a lodge, "L'Union Francaise" by name. He refused to

revoke or annul the charter when called to task for it by the Grand Lodge of New York, and several of its members—who had been drawn from the membership of the lodge L'Unite Americaine No. 12—were "inhibited from visiting or otherwise associating with any of the lodges in this city until further orders." Among them was John Gabriel Tardy, who later became an intimate friend and associate of our Gourgas. These brethren of Gallic origin and temperament, like their confreres elsewhere in American Freemasonry, had a natural aptitude for creating inharmony in Craft circles—a fact worthy of remembrance in a study of the Masonry of the Rite of later years. Investigation developed that dissensions in L'Unite Americaine were responsible for the formation of a new lodge under French authority, and upon admission of irregularity in forming a lodge in this manner, the petition of twenty-eight recalcitrants for a dispensation was granted, and the Lodge L'Union Francaise created under the aegis of the Grand Lodge of New York. A warrant was authorized June 6, 1798, and the Lodge became No. 14 (now No. 17) on the official roster, with Tardy as Senior Warden. The original warrant was returned to La Chelle as Provincial Grand Master of San Domingo under France. La Chelle, it should be said in passing, had also formed a Rose Croix Chapter in 1797 under the name of "Triple Union," which was followed by another in

1806, with the name of "Triple Amite." He had previously formed "Triple Unite" (1794) in Baltimore.

### III

#### THE MASONIC ENTRANCE OF GOURGAS

With the family and Masonic background thus briefly sketched, let us bring John James Joseph Gourgas upon the Masonic stage. Leaving Boston some months after his arrival in 1803, he obtained employment in New York as an accountant. It cannot be said definitely who his first employer was, but we do know that in 1807 and 1808 he was with Mr. Stephen Richards, a jeweler at 160 Broadway, and in 1822 he was employed with Dias & Crassous, merchants.

#### ACTIVITIES IN ANCIENT CRAFT FREEMASONRY

It was natural that Gourgas, a Swiss of French ancestry, should crave harmonious associations among other French-speaking Protestants in New York. We are not surprised to find him seeking Masonic light in the well-known Lodge L'Union Francaise, which had been instituted in 1797. The record books of the Lodge indicate that on May 19, 1806, he was debited \$22.00 for his admission to the First Degree, and \$.75 for dues for the month of June. He was credited May 21 with the payment of \$22.75 covering these charges. The minutes for June 2, 1806, record that "augmentation de salaire pr le F. J. Gourgas est reclamee par le T. C. F. Terrible: un Seance extraordinaire aura



lieu a cet effet. Le Fr. Lescot [sic] obtiendra la meme faveur, et en meme Seance." This typically French Masonic language is to the effect that the Senior Deacon announced Brother Gourgas and Brother Escot (the correct name) as being ready for their next degree, and that a special meeting of the Lodge would be held for advancing the Entered Apprentices. It has always been assumed by previous biographers that Gourgas was initiated June 2, but the records of the meeting held that day do not report this to be a fact, and as he is referred to as *Brother* Gourgas, with no record of initiation on June 2, the conjecture that he was initiated May 19, 1806, becomes an assurance. This is further supported by the fact that the minutes for May 26, 1806—the date which ushered in the use of a new volume—do not mention Gourgas, but do mention the initiation of J. P. Escot, with whom Gourgas was subsequently advanced and raised. We do know, from the original returns of the Lodge to the Grand Lodge, that Gourgas was initiated in 1806, and this is corroborated by the dates of the debits and credits to his account for the Entered Apprentice fee.

Because it has been vehemently denied that Gourgas ever received the Fellow Craft and Master Mason Degrees, and asserted by Robert B. Folger that he was not advanced until 1807, the records of the Lodge L'Union Francaise for June 9, 1806, were specially examined for the interesting testimony they furnish. After work had been concluded in the First and Second Degrees, it was announced that a special meeting was to be held, in keeping with the announcement at the preceding session, for the advancement of Brothers Gourgas and Escot. The minutes then record that as there was no objection, the two Entered Apprentices would have their salaries increased according to the award. Continuing, the record states that they made the required voyages, responded with candor and modesty to the essential questions, and revealed their Masonic knowledge thereby. Thereupon the Venerable Master had them approach the throne (East), where they were given the customary lecture and invested with the words, signs and grips of the degree. Lodge was then opened on the Third Degree and the two Fellowcrafts raised to the grade of Master Mason. The signature of Escot appears at the end of the minutes, while that of Gourgas appears twice in the body of the record, each time in the margin opposite the secretary's record of his advancement and raising.

The account books of the Lodge show that Gourgas was debited on June 9 with \$4.00 for his Fellowcraft Degree and with \$6.00 for that of Master Mason, as well as \$2.25 to cover the cost of being advanced at a special communication. He was credited with like amounts on June 13.

Gourgas requested a demit from the Lodge at the meeting held May 16, 1808, (7) when he paid his  
(To be continued)

dues to date, a total of \$5.50. Being clear on the books, the request was granted. As we study the records from May 26, 1806, to May 16, 1808—which are contained within the only book of minutes accessible for investigation of Gourgas' record—it is seen that he attended at least seventeen meetings. His very close friend and Masonic Brother, J. G. Tardy, who had been Master of the Lodge 1800, 1801, 1802 and 1805, was again elected to that office December 15, 1806, to serve for the ensuing year, and Gourgas was chosen "Garde des Sceaux Timbre et Archives"—Custodian of the Seals and Records. On April 7, 1807, he was appointed to a committee of three to visit Bro. Gentil, who had been reported ill. Considerate of his responsibilities, Gourgas reported, on May 18, 1807, that he would be absent for some months, and Bro. Dubois was appointed Custodian.

The years went on, and Gourgas achieved high honors in other fields. Yet his mother lodge did not lose sight of him, and in his closing years his brethren thought of him. Being nominated for honorary membership on his eighty-seventh birthday anniversary, the proposal was eloquently supported by his friend, Past Grand Master John W. Simons—who had been Master of the Lodge L'Union Francaise in 1862—and the formal election took place June 13, 1864. Gourgas' letter of acceptance reveals the encroachment of the years, yet the familiar strokes so characteristic of his penmanship may yet be recognized, though the hand that made them was greatly enfeebled. With the letter he sent a photograph, one more recent than the lithographic reproduction presented on a previous occasion.

The records examined for data on J. J. J. Gourgas also reveal the affiliation of an older brother, Johanne Gourgas, on June 15, 1807. (He was the one mistaken for J. J. J. Gourgas when the year 1807 was erroneously assigned as the date of his advancement.) He served on a committee to thank "our sisters" who aided in a celebration of the Feast of St. John held June 24. The death of Johanne is reported in a communication received from the Lodge La Candeur No. 12 of Charleston, South Carolina, on October 19. On November 2, 1807, it was voted to hold a lodge of sorrow, the date and place being left to the choice of the Master. On June 12, 1810, Past Master J. G. Tardy reminded the Lodge of the death of several brethren, including Johanne Gourgas, and proposed a lodge of sorrow, which was held in keeping with the solemn formalities of the Fraternity on November 27, 1810, to which J. J. J. Gourgas was invited.

(7) It must be noticed that the Lodge, keeping its records in French, also followed the French Masonic calendar of the period, in which the first month of the year was March, instead of January. Hence the second day of the fourth month of the year of the True Light, 5806, is June 2, 1806, rather than April 2, 1806, as is sometimes given for the date of Gourgas' admission to the Fraternity.

## SIGNS, PLANETS, AND PORTENTS

*[In the midst of the present unrest and the general feeling of helplessness afflicting people everywhere, there is a very human disposition on the part of some to attribute their ills to astrological or other nebulous influences. This helplessness, which has been taken full advantage of by men directing human destinies in different countries to serve their own political purposes, is one cause of the decline in democracy and the democratic ideal. Until people realize that no plan which sacrifices human interest and happiness can really be permanently beneficial, and that without an intelligent and THINKING populace the designs of the dictatorships cannot be diverted or destroyed, and that an era of common sense is what the world needs most, the present confusion must continue. Ivor Brown, keen analyst and commentator, in the following article, taken from the MANCHESTER GUARDIAN, has put his finger on one phase of human weakness which carries its own lesson.]—ED. CRAFTSMAN.*

We spend vast sums on the general schooling. Men and women of talent and enthusiasm devote themselves to this colossal task of making the rational the national, of nurturing the logical, and of implanting the facts on which the mind can then build the temple of reason. But, at the end of it all, there seem to be more people than ever who believe that Providence will afflict them with a savage vindictiveness if a black ace follows a red queen, if the remainder tea-leaves in the cup are in some sinister combination, or if, having been born under Scorpio, they make a business deal on Thursday wearing a grey suit and between the fatal hours of eleven and one. So long as this kind of idiocy is general, our hopes for civilization may remain small and our sympathy for the teachers large.

Is this really the best that can be done with the human brain, viewed as a mass-product? Has no advance been made from the stage in which affairs of State were determined by the condition of a fowl's entrails? It may be that some of the teachers are themselves caught up in the growing ways of infantile superstition and of addiction to augury. Do they conduct lessons on logic while hiding "What the Stars Foretell" under the desk and rush home to pore over the dregs in the cup when tea is over?

Reading the tea-leaves and the cards is an old sport and may be harmless fun, but quite a number of people do become morbidly excited by it and really have to cry themselves to sleep if the black ace turns up at the wrong moment. The philosophy behind this state of mind is beyond comprehension. Does God determine our futures, and, having done so, does he really betray his sinister intentions by secretly manipulating a pack of greasy old cards or by arranging the whereabouts of a used tea-leaf? If this be the case, why bother? The universe is but a crazy pavement, and we may as well dance the fandango on its silly surface as make resolutions for the morrow.

I find no more sense in horoscopy, although I admit that seemingly sensible people have been found to believe that the stars do influence our lives. Chatter about Scorpio sounds more profound (or less inane) than muttering about red queens, and has more clas-

sical authority. So the stars are being "starred." Not only does the popular press find this kind of prediction as essential a feature as a prophecy about the race-track and football field, but a specialized horoscopic journal is now available at a popular price. On the whole, the stars are in the ascendant at the moment. Gazing into crystals, reading the palm, and feeling the cranial bump are somewhat faded exercises. We have come back to the oldest of all forms of gypsy-stuff—namely, the notion that the stars above us govern our condition. Old or new, all these ideas of external determination by irrelevant objects are equally foolish. One might as well be condemned to disaster, or lifted to prosperity, by the fall of a tea-leaf as by the temporal conjunction of one's mother's birth-pains with a movement of gaseous and lifeless matter some millions of millions of miles away.

If my future be determined, either by the goings-on of Scorpio at the time of my nativity or because I am unconsciously a recurrent creature whose life is only a repetition of old experience on a new time-track, why should I bother to exercise my will at all? In any case, the evidence for these opinions is not impressive. In "An Experiment with Time" is reported some anticipatory dreams, usually of disastrous events, which suggested the possibility of moving in one's sleep from one time-track to another and so finding out today what really happened yesterday and is going to happen tomorrow. But everybody remembers those few of his dreams or intuitions which did happen to come true or thereabouts and forgets the many that did not. Memory is largely the implement of volition. After all, if you dream about an air crash or a shipwreck the event is, unfortunately, fairly certain to occur sometime.

What surprises me about the people who cry out in triumph whenever "a dream comes true" is their defective sense of cumulative evidence and their total confusion of sequence and causality. Of course some dreams come true, some intuitions of the future are accurate. Tipsters have even been known to give winners. It seems to me that the fashionable fuss about Time is much less important than the genuine scientific work being put in, mainly in American universities, on the subject of telepathy and "telesthesia," which means perception of objects without sensory contact and without any chance of telepathic communication. Professor J. B. Rhine's description of his colleagues' experiments in telesthesia in "New Frontiers of the Mind" is profoundly interesting, and contrasts with the haphazard speculations of the Time Theorists because it really has a solid foundation of reported and tabulated experiment. What here seems like magic or clairvoyance is evidently fact. But all belief in such "extra sensory perception" (at least as the perquisite of a gifted few) has nothing to do with the superstitions of the fortune-tellers and horoscopists. It does not, for example, interfere with one's faith in free will. Rather it strengthens it.

Whether people believe in signs and portents discoverable in the cards, the tea-leaves, the cranial bumps, the manual wrinkles, the crystal bowls, the flights of



magpies, the disposal of knives, the presence of black cats and new moons, or in the position of the stars does not greatly matter. What matters, and matters vitally, is the belief that the future is not set but fluid, not determined but determinable. Our age especially demands this faith of activism because there are so many forces making for its opposite, which is acquiescence. The vast new social units give the individual a growing sense of impotence; the voter sees his little choice swamped in millions; a good man loses his job, his comfort, and his hope, because of some economic accident occurring at the other side of the globe. The machine thunders out its command to obey, to conform, to mechanise all that we have and are. Small wonder that "man, proud man" is losing pride, feeling less than small, and agreeing to view himself as a petty fragment of star-dust, existing rather than living, blown about by the winds of chance, without will, without choice, a mere grain of matter whose trivial, determined motions the tea-leaves can record, the dreams reveal, the stars foretell.

That is an unfaith so dismal and so damning that we should view with dismay every trend of thoughtlessness which helps it on. In a world overridden with mass movements, a world in which even educated men will swallow any myth or legend and worship any

god-hero in their hopeless and cowardly distaste for the responsibilities of self-government, the great essential is to insist on our power to choose and mould and to maintain, at all costs, that the Future is ours, for good or ill. Let the greatest villains in Shakespeare be here our models and our counsellors, Iago and Edmund were alike in calling upon reason to save us from preposterous conclusions.

"This is the excellent foppery of the world, that, when we are sick in fortune—often the surfeit of our own behaviour,—we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves, and treachers, by spherical predominance; drunkards, liars, and adulterers, by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on: an admirable evasion of whore-master man, to lay his goatish disposition to the charge of a star!"

Though the lips were base it was never said better. Never also was the good saying more needed than at present, when half our population appear to be studying "spherical predominance." It will be idle to blame the planets should the earth be turned to hell.

## The Craft at Work

### APRIL ANNIVERSARIES

William Schaw author of the Schaw Statutes issued in 1598 and found in the earliest known records of the Lodge of Edinburgh (St. Mary's Chapel), said to be the oldest existing Lodge in the world today, died at Dunfermline, Scotland, April 18, 1602.

Cornelius Harnett, 1st Governor of North Carolina (1776) and Deputy Provincial Grand Master of that state, was born near Edenton, N. C., April 20, 1723, and died in a British prison at Wilmington, N. C., April 20, 1781.

Maj. Henry Price, known as the "Founder of duly constituted Masonry in America," was on April 30, 1733, appointed the 1st Provincial Grand Master of New England by the Grand Master of the Grand Lodge of England.

Col. Daniel Coxe, who in 1730, was appointed Provincial Grand Master of New York, New Jersey and Pennsylvania by the Duke of Norfolk, Grand Master of England, died at Burlington, N. J., April 25, 1739.

Thomas Jefferson, 3rd U. S. President, was born at Old Shadwell, Va., April 13, 1743. While there is no record of his Lodge membership, many references to him as a Mason are found in contemporary writings.

Sir William Johnson, Superintendent of Indians in New York, was raised a Master Mason in Union Lodge No. 1 (now Mt. Vernon No. 3), Albany, N. Y., April 10, 1766.

Dr. John Warren, noted Revolutionary surgeon and patriot, and Grand Master of Massachusetts, was made a Mason in St. Andrew's Lodge, Boston, April 18, 1777, and died in that city, April 4, 1815.

Maj.-Gen. John P. G. Muhlenberg, an Episcopal clergyman who served as an officer in the Revolutionary War, became a member of Lodge, No. 3, Philadelphia, April 13, 1779.

Henry Fowle, who with Thomas Smith Webb, John Snow and Thomas Lounds, formed the Grand Encampment, K.T., U.S.A., was initiated in St. Andrew's Lodge, Boston, April 10, 1793.

The Earl of Dalhousie, Governor General of India in 1847 and Grand Master Mason of the Grand Lodge of Scotland, was born at Dalhousie Castle, Midlothian, Scotland, April 22, 1812.

Gen. John Tipton, "the Ensign Hero" of Tippecanoe and U. S. Senator from Indiana, died at Logansport, Ind., April 5, 1839. He served two terms as Grand Master of Indiana.

Benjamin Dean, an Active Member of the Northern Masonic Jurisdiction and

Member of Congress from Massachusetts, was raised in St. John's Lodge, Boston, April 24, 1854, and died at South Boston, April 9, 1897.

Gen. Thomas H. Benton, for several years Grand Master of Iowa, who saved the library and home of General Albert Pike from being destroyed by Union troops during the Civil War, died at St. Louis, Mo., April 10, 1879.

William N. Doak, Secretary of Labor in the Hoover Cabinet, received the 32nd Degree at Alexandria, Va., April 25, 1919.

### LIVING BRETHREN

Dr. Frederick J. Schaufelberger, 33rd Degree, was born at Freedom, Penn., April 28, 1850, and on April 29, 1898, received the 32nd Degree at Hastings, Nebr. He served as Grand Commander of Knights Templar in Nebraska in 1913.

Edwin Markham, poet, writer and lecturer, was born at Oregon City, Ore., April 23, 1852, and became a Mason in Acacia Lodge No. 92, Coloma, Calif.

J. Thomas Heflin, former U. S. Senator from Alabama, was born at Louisa, Ala., April 9, 1869, and received the 32nd Degree in Albert Pike Consistory, Washington, D. C., April 20, 1923.

John W. Davis, former Ambassador to Great Britain and the first non-British

Mason to be made a Grand Senior Warden of the Grand Lodge of England, was born at Clarksburg, W. Va., April 13, 1873, and is a member of the Scottish Rite at Wheeling.

Brig.-Gen. Frank T. Hines, Director of the U. S. Veterans' Administration, was born at Salt Lake City, Utah, April 11, 1879, and is a member of Temple-Noyes Lodge No. 32, Washington, D. C.

Earle B. Mayfield, former Senator from Texas and a member of the Scottish Rite at Dallas, was born at Overton, Tex., April 12, 1881.

Dr. Winfred Overholser, superintendent of St. Elizabeth's Hospital, Washington, D. C., was born at Worcester, Mass., April 21, 1892, and is a member of the Scottish Rite at Washington.

Henry S. Johnston, former Governor of Oklahoma, received the 32nd Degree at Guthrie, April 30, 1913.

David Sholtz, former Governor of Florida, was raised in Wooster Lodge No. 79, New Haven, Conn., April 8, 1914. He is a member of both York and Scottish Rites.

Theodore P. Perry, Past Grand Commander, K.T., of Kansas, received the 32nd Degree at Fort Scott, Kans., April 11, 1917.

George F. Shafer, first native-born man in North Dakota to be elected Governor of that State (1929-33), received the 32nd Degree at Fargo, April 28, 1929, later affiliating with the Bismarck bodies.

### MASSACHUSETTS REJOINS

#### MASONIC SERVICE ASS'N

The Grand Lodge of Massachusetts has again become a member of the Masonic Service Association, that action being taken by its Board of Directors at a meeting held subsequent to the nineteenth annual meeting of the Association.

At that gathering, held in Washington, D. C., February 23, 1938, the Grand Master of Masons in Massachusetts, M.W. Joseph Earl Perry, expressed the hope that his grand jurisdiction might be a member of the association before the year was ended. Action followed so swiftly that the echoes of the applause which greeted his statement had hardly ceased ringing in the ears of the delegates and visitors, before Massachusetts had fulfilled her grand master's wish.

Massachusetts has for long been regarded as among the leaders in American Masonic thought and practice. Her educational work among her craftsmen is second to none in extent and in wisdom. Her high ideals and constructive jurisprudence have long had a potent effect and influence among Masons and on Masonry, not only in this country, but abroad. It is to be noted that in international gatherings of grand lodge leaders, Massachusetts is frequently chosen to speak for all who attend from America.

In Massachusetts, grand masters are

customarily elected three times, which gives her grand masters the longest terms of any in the nation. (Maryland, with her life tenure in office, in the past, now customarily elects and reelects her grand masters for a total of two years.) It is a matter upon which the executive commissioners of the Association are congratulating each other that M. W. Bro. Perry was interested in his jurisdiction becoming a member at the beginning and not the end of his terms, since his vision, knowledge and Masonic experience will be available not only to his grand lodge, but to the Masonic Service Association, for a long period of time.

The steady procession of grand lodges joining the Masonic Service Association is the best possible testimonial that the organization, which next year will celebrate its twentieth birthday, has found a secure place in the hearts of American Freemasons, and is doing its job effectively and economically.

### 33RD CEREMONIES AT PEKING

Everett W. Frazar, Deputy in Japan of the Supreme Council, Scottish Rite, Southern Jurisdiction, during a recent visit to North China conferred the 33rd degree on Stanley F. Howard and invested Thomas E. Breece with the rank and decoration of Knight Commander of the Court of Honor. Mr. Frazar performed the 33rd degree ceremony and K.C.C.H. investiture on December 31, 1937, at Peking, with the assistance of Messrs. William S. Pettus, 33d., and Carl A. Fette, 33d.

The ceremonies took place at the request of Nelson E. Lurton, Deputy in China of the Supreme Council, Southern Jurisdiction, who, because of bad transportation facilities, was unable to make the trip either to Peking or to Shanghai at a time convenient for the nominees.

The 33rd degree and the rank and decoration of Knight Commander of the Court of Honour had been awarded the nominees at the 1937 October meeting of the Supreme Council, Southern Jurisdiction. Mr. N. S. Hopkins, one of the nominees, was absent from the conferral in America on furlough.

### 4TH GENERATION REPRESENTED

Lt. Eric Lloyd Barr, Jr., U.S.N., who was made a Mason in Brainard Lodge No. 102, New London, Conn., on March 15, 1938, is the fourth generation in line to have been raised in that Lodge. His great-grandfather, Christopher Culver, was a charter member and secretary of the Lodge. His grandfather, Christopher Culver, Jr., has been a member since 1900, and his father, Comdr. E. L. Barr, U.S.N., has been a member for the past twenty-two years.

Lieutenant Culver and Commander and

Lieutenant Barr are members of the National Sojourners.

Lt. Comdr. R. E. Bassler, U.S.N., president of New London Chapter No. 58 of the Sojourners, presented Lieutenant Barr's application to Chapter No. 58 for membership immediately after the young officer became a Mason. It may be added, in this connection, that Lt. Comdr. Bassler has presented 379 applications for membership in various chapters of the Sojourners during the past seventeen years.

### 25,000 PESOS FOR CHINA RELIEF

Jose A. Santos, the new Grand Master of the Grand Lodge of the Philippine Islands, has launched a campaign to raise 25,000 pesos for relief of distressed people in China, including Masonic families. The fund will be disbursed by the Deputy District Grand Master for China, David W. K. Au, 32nd degree, of the Philippine Grand Lodge. The initial contribution of 1,000 pesos was made by the Grand Lodge of the Philippine Islands, and a like sum was given by Manila Lodge No. 1.

When an appeal was made some months ago to the public by U. S. High Commissioner Paul V. McNutt, President Quezon, and the Red Cross for funds to care for refugees from China, the Masonic Committee of Manila was among the first groups to respond. The committee gave liberally of time and money to aid all distressed strangers, including those entitled to immediate Masonic assistance.

### 96TH ANNUAL FESTIVAL

The 96th Annual Festival of the Royal Masonic Benevolent Institution, from which, at the present time, over 2,600 brethren and widows are receiving benefits, was held in London, Eng., on the evening of February 23, 1938. The Rev. Canon J. C. Morris, Provincial Grand Master for Surrey, presided. Contributions totaled close to half a million dollars.

The Province of Surrey, of which the Duke of Windsor, recent King of England, is Past Provincial Grand Master, had 51 Lodges in 1912. Today, the Province has 141 Lodges.

The Royal Masonic Institution for Girls, which today is benefiting over 1,300 girls, will hold its 150th Anniversary Festival, May 18, 1938, on which occasion the Grand Master of the United Grand Lodge of England, the Duke of Connaught and Strathearn, president of the institution, will preside at the Festival.

The 140th Anniversary Festival of the Royal Masonic Institution for Boys, which has aided 4,231 boys since 1910, will be held June 8, 1938, under the presidency of the Earl of Shaftesbury, Provincial Grand Master for Dorset.

The Royal Masonic Benevolent Institution will hold its 97th Annual Festival, February 23, 1939, under the presidency of Brig.-Gen. Kenneth J. Kincaid-Smith, Provincial Grand Master for Essex.



### CONSECRATES CYPRUS LODGE

The Earl of Harewood, Pro Grand Master of the United Grand Lodge of England, accompanied by his wife, the Princess Royal, made a ten-day visit to the Island of Cyprus during February, 1938, on which occasion he consecrated a Lodge there.

Landing at Famagusta, they were met by the Governor, Sir Richmond Palmer, Lady Palmer, and local Masons. Later, Lord Harewood went to the Othello Tower, where the founders of the new Lodge which he consecrated were present to him.

The Princess Royal is the first woman of the Royal House of Britain to visit Cyprus since Richard the Lion Hearted married Berengaria, Princess of Navarre, on that Island in 1191, thus making her Queen of England.

The largest Island in the Mediterranean after Sicily and Sardinia, it is situated in the easternmost basin of that sea, not far from the coast of Asia Minor to the north, and of Syria to the east. The people are mainly Greeks and Turks. About 22 per cent of the population are Moslems, and nearly all the remainder are Christians of the Orthodox Greek Church.

Freemasonry has enjoyed a steady growth in Cyprus, and the visit of the Pro Grand Master and the Princess Royal to the Island was hailed by the membership there.

### LONDON LODGES TO BE VISITED

Brig.-Gen. W. H. V. Darrell, new Assistant Grand Master of the United Grand Lodge of England, has set for himself the colossal task of visiting each London Lodge. He realizes that the visit to each Lodge must be short, not more than an hour, for there are 1,250 of them. Moreover, he knows that since he holds his rank in the whole of the Craft and not London alone, he will need to visit lodges in other districts and provinces also. Altogether there are upwards of 6,000 lodges under the jurisdiction of the United Grand Lodge of England.

In announcing his intentions of visiting the lodges of London, the assistant grand master intimated that his visits could not be made the occasion for entertainment or long ceremonies, so much a part of lodge functions during visitations of ranking grand lodge officers.

### "CO-MASONRY"

El Paso, Texas, recently had as a visitor a so-called Thirty-third Degree Mason of the gentler sex—Miss Edith F. Armour of Chicago. This young woman claims to hold the title of "Very Illustrious" and to be a member of the "Supreme Council of the International Co-Masonic Order," of Paris, France. She is touring the country and organizing chapters.

Needless to say, Co-Masonry is not

recognized as legitimate Masonry. According to Miss Armour, the purpose of the organization is based on safe-guarding the ideal of human liberty for humanity, and other aims. It was started as a feminist movement in Paris by French intellectuals and, according to Miss Armour, the members of the order stress spiritual values more than do the (regular) Masons. Of course, this means that the members are *improving* the Masonic Craft, in the same sense perhaps that some modern intellectuals would *improve* the Holy Bible, or the works of William Shakespeare. However, the fact remains that Co-Masonry is clandestine and not recognized by duly constituted and regular Grand Masonic Bodies.

### RAISES SON AND NEPHEW

What was considered an outstanding and momentous occasion in Michigan Masonry occurred the evening of February 18, 1938, at Flint, when Grand Master William H. Parker of the Grand Lodge of Michigan conferred the Master Mason Degree upon his son, Jack D., and his nephew, Don D. Parker, in Otisville Lodge No. 401.

Present on this occasion were representatives of more than fifty Lodges, including eighteen Masters, nine Grand Officers, six Past Grand Masters, and several members of Grand Lodge com-

mittees. Represented also were the Grand Chapter of Royal Arch Masonry, the Grand Commandery of Knights Templar, the Scottish Rite, and the Mystic Shrine. These Masons came from all parts of the State.

### TEMPERANCE

Temperance, in its Masonic (which is also its real) significance, means moderation—no more, no less. The exhortations contained in the teachings of the Craft are intended to direct us toward the way of habitual moderation in the indulgence of the appetites and passions, excesses in eating, drinking, speaking and a thousand and one other actions are equally to be avoided. We are not to be extremists in anything save only in the observance of those great principles of conduct that have had the approval of the truly good and enlightened through centuries of searching after moral truth.—*The Freemason*, Toronto, Canada.

### CANADA TO OBSERVE

#### 200TH ANNIVERSARY

The year 1938 marks the bicentenary of the founding of the first Masonic Lodge in Canada at Annapolis Royal, Nova Scotia, June, 1738. Lodges throughout Canada expect to participate in a series of meetings commemorating the bicentenary.

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The principal events, plans for which have been maturing during the past five years, will take place under the auspices of the Grand Lodge of Nova Scotia on July 10th, 11th and 12th. Invitations have been extended by the Lodge to the three Grand Lodges of the British Isles (the United Grand Lodge of England and the Grand Lodges of Scotland and Ireland), to all the Grand Lodges in the United States and Canada, and to the two District Grand Lodges of Newfoundland, asking them to send official delegates.

In addition to the invitations extended by the Grand Lodge of Nova Scotia, the Grand Lodges in Canada have extended invitations to the three Grand Lodges of the British Isles, inviting them to send representatives to tour the Dominion from coast to coast.

Major Erasmus James Philipps, who was initiated in the First Lodge, Boston, November 15, 1737, was the founder of Masonry in Canada. In memory of his initiation, rededication ceremonies were held at the same time in every Lodge under the Grand Jurisdiction of Nova Scotia on November 15, 1937. Other events, dating from that ceremony, will take place, leading up to the principal commemorative events, July 10-11-12.

The program for these three days is as follows:

July 10th—thanksgiving ceremonies in old St. Paul's Church, Halifax, which was the scene of the first Masonic service held in Canada, July 24, 1751; an address by an outstanding Mason and Divine from the United States; and the unveiling of a marker over the grave of Major Philipps, whose remains rest in St. Paul's Cemetery. The remarks for the unveiling ceremony will be made by a distinguished Mason from Massachusetts.

July 11th—convening of the Grand Lodge in honor of the distinguished visitors; a midday luncheon; an exemplification of the Master Mason's Degree and a banquet in the evening, which will complete the program at Halifax.

July 12th—motor trip to Windsor, where the Grand Lodge maintains the only Masonic Home in Canada; a visit to historic Grand Pre, and luncheon at Kentville. At Annapolis Royal, where a District meeting will be held, the party will

stop at the ancient Fort Anne, where it will inspect the museum and be present at the unveiling of a plaque commemorating the site of the original meeting place of the first Masonic Lodge. Here an afternoon tea will be served, followed by a civic welcome and a brief historical address. Continuing the motor trip to Digby, a banquet at "The Pines" will conclude the three-day celebration under the auspices of the Nova Scotia Grand Lodge.

Crossing the Bay of Fundy, the party will be the guests of the Grand Lodge of New Brunswick on the evening of July 13th and the following day.

An extended program has been planned for the British guests from this point to Charlottetown, Montreal, Toronto, Winnipeg, Regina, Calgary, Banff, and Vancouver, where official Masonic welcomes to them will take place.

Following the attendance at the annual assembly of sovereign Great Priory at St. John, New Brunswick, the British visitors will proceed to Boston, and thence to New York, from which point they will take passage home.

### NOTED MASON

Dr. Winfred Overholser, superintendent of St. Elizabeth's Hospital for the Insane at Washington, D. C., has been appointed professor of psychiatry at the George Washington University School of Medicine, according to a recent announcement by Dr. Cloyd Heck Marvin, 33rd Degree, president of the University.

Doctor Overholser, a graduate of Harvard University and the Boston University School of Medicine, had a broad experience in medical hospitals before be-



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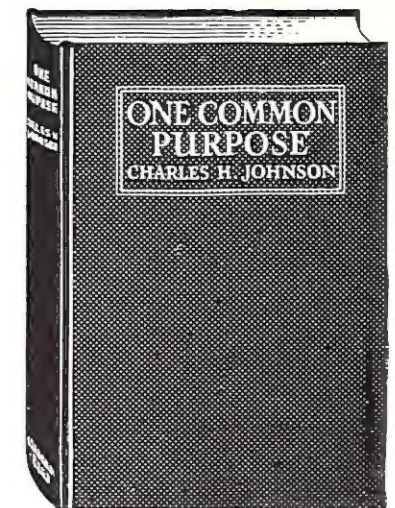
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gining his specialization in mental diseases. In the latter field he has had an active career since 1922, serving and teaching in many fields of psychiatric and mental hygienic inquiry, and belonging to many medical associations.

He is a member of Albert Pike Consistory, Ancient and Accepted Scottish Rite, in the nation's capital.

#### APPOINTED TO HIGH OFFICE

David A. Pine was, on February 25, 1938, appointed U. S. Attorney for the District of Columbia by Attorney General Cummings. Mr. Pine, who is a Past Master of St. John's Lodge No. 11, F.A. A.M., of the nation's capital, has had an enviable legal record. His first legal post was confidential clerk to Supreme Court Justice McReynolds, who was then Attorney General; and later he was named special assistant to the Attorney General in connection with land, Indian, mineral and water rights litigation in Colorado, California, New Mexico, Arizona and Utah. Following several years of private practice, he entered the office of the U. S. Attorney in Washington as chief assistant, and during the last four years has prosecuted a number of important cases.

#### FAMED LIBRETTIST-MASON

Edgar McPhail Smith, for more than forty years librettist of musical hits, died at his home in New York City, March 8, 1938, at the age of eighty years. Mr. Smith wrote or adapted more than 150 stage productions, mostly musical. A native of Brooklyn, he made an early appearance upon the stage in "Julius Caesar," and later toured the country with Augustin Daly's company. In 1886, he began his work as librettist, and some of the nation's foremost theatrical artists acted in his shows.

Mr. Smith was a prominent Mason and a member of several literary and dramatic societies.

#### NOTED CZECHOSLOVAKIAN

Constant Pierre, who passed away in the City of Prague, January 18, 1938, was Deputy Grand Master of the National Grand Lodge of Czechoslovakia and was president of L'Association Maconique Internationale (International Masonic Association). He had received many decorations of state in recognition of his valuable services to his country.

#### FATHER CONFERS DEGREE

On February 3, 1938, Ernest Moore, 33rd Degree, of Muscatine, Iowa, conferred the Third Degree on his youngest son, George. On February 10, 1938, he conferred the Third Degree on his oldest son, William. In both cases the other acting officers were Past Masters of Iowa Lodge No. 2, and Triune Lodge No. 641, which Lodges Mr. Moore has served as Master.

Both young men are Past Master Councilors of the local Chapter of DeMolay, which is named after their grandfather, the late G. A. Riemcke, 33rd Degree. George is a Past Treasurer of the State Chapter and a member of the DeMolay Legion of Honor.

#### APPRECIATION FROM TEXAS

Mr. Alfred H. Moorhouse, Editor  
Masonic Craftsman  
Boston, Massachusetts

Dear Sir and Brother:

Please accept the thanks and appreciation of the Masons here for your kindness and courtesy in continuing the Club on your mailing list.

During the year 1938 Master Masons have been admitted to the Veterans Hospital here and many of them enjoy reading your wonderful publication. One copy is circulated in the wards for the benefit of those Masons who are not able to be up and about. There are usually thirty-five to forty of these Brethren and they appreciate the fact that they, too, may have the leading Masonic journal at their disposal.

With kindest regards and season's greetings from each of the Brethren here, I am

Fraternally yours,  
V. J. FUGLER.

#### APPRECIATION

Southboro, Mass.,

Mr. Alfred H. Moorhouse,  
Dear Sir and Brother:

I am enclosing a P. O. money order for the amount of \$2.00 to renew my subscription to the MASONIC CRAFTSMAN. I certainly enjoy reading and re-reading the topics which you publish in THE CRAFTSMAN. . . I am looking forward . . . wondering what new knowledge you have in store for us.

Fraternally,  
CLARENCE W. WENTWORTH.

#### CONGRATULATIONS

Established on 16th March, 1869, with this week's issue THE FREEMASON (London, England) celebrates its sixty-ninth anniversary.

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#### MONEY FOR

#### PAROCHIAL SCHOOLS

No longer is there secrecy as to what would be the effects of the Harrison-Fletcher bill, the ostensible purpose of which is an appropriation of \$855,000,000 (close to a billion dollars) for promotion of national education. In the early days of this ill-considered piece of legislation, anyone who suspected there was some ulterior purpose behind it was supposed to be laughed out of court, but now the president's advisory committee on education has recommended that pupils of parochial and other non-public schools be permitted to become beneficiaries.

President Roosevelt seems to have given his endorsement to this proposal, which will stir to energetic opposition as many persons as have in the past arrayed themselves against other ill-advised proposed national legislation.

Efforts of parochial schools to obtain public funds have never ceased, and never will cease until they meet with success. Inserting in the committee's report on the Harrison-Fletcher bill "other non-public schools" as entitled to benefits, evidently is window-dressing that is expected to camouflage the nigger in the woodpile so that he will look like a ministering angel.

Nearly a billion dollars may not be a large sum in these days when talk of balancing the budget is drowned out by the outcries of those who feel they have to bring home the pork, but it will seem large if and when we have to pay it, especially if the bulk of it goes to parochial schools.

The source of the demand for federal funds for schools might be of interest, for there seems to be no great need for such funds. They might appear to come as a gift, but the federal treasury cannot get money out of thin air or off trees any easier than can local taxing units, which already are doing pretty well by the schools with something like 40 per cent to 50 per cent of all local and state taxes.

Support of schools is a local and state function. When local and state taxing units fail to provide for our schools, we shall have no need for a federal government. The hitch is, so far as "other non-public schools" are concerned, there is no early prospect of the funds of a local taxing unit going to them, while it seems there is strong prospect of such funds being secured from the congress with approval of the President.

Those of us who would not approve local school funds being used for support of parochial schools, should be just as bitterly opposed to federal funds being used for the same purpose. The money the federal government spends is

money we send it as income tax payments, as gas tax; money that we pay as tariff on goods we purchase; money that, in some way, finally comes out of the pockets of the same persons who pay local school taxes.

Presumably federal school funds would go in largest amounts to schools having greatest need for them. Ask yourself which schools would be able to show the greatest need.

In opposing federal aid to parochial schools, Doctor Strayer of Columbia University, said: "The recommendation of the President's committee, written into law, would undermine the splendid principles of public education on which American democracy is built. It would vitiate that democracy through bringing a return of church power in government."

Willard W. Beatty, of the U. S. office of Indian affairs, declared, regarding this feature of the report of the President's committee, that there had been some objections because "in some cases it is believed religious groups will take steps to force their adherents to attend parochial schools instead of public schools."

Some held that the plan would lead to the establishment of a myriad of schools, with the purpose to inculcate a limitless variety of creeds and isms, with all these schools clamoring for a share of federal funds. It was even suggested that communists, fascists and nazis would claim their various "youth movements" as educational, and demand their portion of the spoils.

Any Mason opposed to any feature of

the Harrison-Fletcher bill, should at once let his senator and congressman know what his wishes are. Masons should be as active now in opposing this legislation as parochial schools will be in dipping into the funds if such funds are provided.

Masons pledged to careful attention to civil duties are not true to such pledges when they do not keep their legislators informed as to their wishes. Today is the day for action. Others are not delaying in presenting their side.—*The Masonic Analyst*.

#### MASONIC PROPERTY TAXABLE

The Masonic fraternity in New York City is liable for taxes on property it owns at Twenty-third Street and Sixth Avenue, and which is rented for commercial uses, according to a unanimous ruling by the Appellate Division of the New York State Supreme Court. Applied to other similar institutions, the ruling will add between \$15,000,000 and \$20,000,000 to the city's taxable real estate, according to Oscar F. Fox, assistant corporation counsel.

The land contains a building which originally cost \$2,700,000, rentals from which go to the support of a Masonic home in Utica for orphans and others unable to take care of themselves. That part of the property used for commercial purposes is assessed at \$1,500,000.

Exemption was not questioned until 1935. The matter finally was taken to court, and Justice O. Byron Brewster, of the State Supreme Court, held last summer that it was exempt from taxation under a special statute enacted in 1871.

#### MASONS

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The case was then taken to the Appellate Division, which, in a ruling handed down April 14, 1938, declared that the tax exemption statute was too ambiguous to apply to that part of the premises used for commercial purposes.

## All Sorts

### GOOD HUNTING

1st Hunter: "Hey, Bill."  
2nd Hunter: "Yeah."  
1st Hunter: "Are you all right?"  
2nd Hunter: "Yeah."  
1st Hunter: "Then I've shot a bear."

### CHINESE PROVERB

There is much to be said for humility. Our most precious gifts come to us, not when we are aggressive, but when we are merely receptive. The Chinese have a saying that runs like this: *The sea, by lying low, receives all the waters of the world.*

### LONG ENOUGH

Mrs. Neighborly—I haven't seen your husband lately. How is he?

Mrs. Next Door—Oh! he is so busy at the office that I only see him about one hour a day.

Mrs. N.—You poor thing. You have my sympathy.

Mrs. N. D.—Oh! I don't mind! The hour soon passes.

### SOUND ADVICE

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely; and with too high a spirit to be cumbered with your old nonsense.

### TRULY ALARMING

"I've just been bit by a dog and I'm worried. I hear whenever a dog bites you, whatever the dog has, you get."

"Boy, then you've a right to worry."

"Why?"

"That dog just had eleven pups!"

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